

ANNOUNCEMENT

We wish to announce to our depositors and friends that we have removed our principal office from Webster to SYLVA. We are well located in the new building adjacent to Bryson & Hooper's Store. We have just installed modern fixtures and are better equipped to wait on parties doing business with us than we have ever been before. We appreciate the business that has been entrusted to us heretofore. We hope to be favored with the business of our former depositors and shall be equally pleased to have on our books the names of new depositors. We can assure all our depositors and prospective depositors every accommodation consistent with safe banking principles and methods. No change of checks will be necessary as all checks drawn on our old bank will find their way through quick clearing channels. However we will soon have a new supply of checks and stationery; and every one will be promptly supplied.

TUCKASEIGEE BANK

SYLVA, N. C.

J. J. HOOKER, Pres.

J. N. WILSON, Vice-Pres.

W. B. DAVIS, Cashier

OBITUARY.

Sister Lina Dills, daughter of Mr. and Mrs. Walter Brown was born June 17 1879 and died August 11, 1912 she was married to David Dills August 30, 1898 she joined the John's Creek Baptist Church when almost a child. She lived in doubts all through her life. Some thought she professed faith in Christ at Wayehutta in a revival meeting held by Bro. Gaillard. She always wanted to get shouting religion, on Saturday evening before the death angel came on Sunday night and called her away, her husband asked her to pray and by his request she began to pray and in a short time she told her friends that she was ready to die, that there was nothing in her way. She told them not to do like herself wait till death to prepare to die.

She moved to Wayehut a twelve years ago and has been a faithful Sunday School member all the time that her health would permit. She is greatly missed in the neighborhood. In the sick room she was a faithful helper, in public gatherings she was ever ready with her basket to support the people. Her health began to fail six years ago at times she was confined to her bed for several days, yet she bore her suffering with patience believing she would get well and did not trouble about her soul Salvation until the last few days of her life, she has gone to her three little children. A calm endurance of pain and suffering are the trials of character that won for her the wide circle of admiring friends, who deeply sorrow because she has gone from among them. She left a husband, father, mother two sisters two brothers and a great host of relatives and friends to mourn their loss, but our loss is her gain, and in her empty room, a tender cord is broken a

cord of life at home within the life came, we will meet the by and by where care and sorrow never come. We will make an undivided band when we are all gathered home.

ED. SMITH.

Ed. Smith a well known character in this section died at the County Home Friday. Nearly all of his life he has suffered with white swelling and rheumatism which at times rendered him unable to work. He had considerable local reputation as a musician and has gladdened many hearts with the song of his fiddle and bow. Being of a cheerful disposition he has helped to brighten the pathway of others.

HONOR ROLL

Qualla Graded School for the month of November.

First Grade--Fay Robinson, Alvin Revis, Theodore Kinsland, and Hettie Howell.

Second Grade--Lizzie Oxner, Norman Revis, Wade Beck, and Glen Norman.

Third Grade--Ruth Howell, Dallas Howell, Horace Howell, Buford Robinson, Olive Hall, Harvey Patton, Floyd Early, and Grover Wiggins.

Fourth Grade--Essie Anthony, Lois Hall, Lola Battle, Kelly Bridges, Buren Terrell, and Goldmine Kinsland.

Sixth Grade--Thad Wiggins.

Seventh Grade--Olive Terrell.

Eight Grade--Laura Howell, Hazel Rogers, Eula Worley, Maggie Worley, Gordon Sherrill, Carl Terrell, Winfred Robinson, Thad Varner, Heary Bird, and Hershel Keener.

Robt. E. Owen, Prin.

DAYS OF PAST THANKSGIVING

History Proves that There Always Has Been a Time Set Apart for Festivities.

Thanksgiving is generally believed to have commenced with the advent of the Pilgrim fathers, and therefore a legacy to us from New England. But when the true facts in the case come to light we find that Thanksgiving day was first celebrated by Popham colonists at Monhegan, who joined in "Giving God thanks" for their safe arrival and many blessings in the ritual laid down in the Thanksgiving service of the Church of England prayer book. It is known with what antipathy the early Puritans regarded any and all of the holy days of the English church, and the celebration of such was sternly forbidden in New England.

How many of us know that days for giving thanks were set apart in Europe long before the reformation and were observed by the Church of England many years before the Pilgrims landed?

The first Thanksgiving in this country was not set apart as a day of religious observance, but for recreation. On December 11, 1621, Edward Winslow wrote home to England the following very quaint account of the week's program:

"Our harvest being gotten in, our governor sent four men out fowling so we might in a special manner rejoice together after we had gathered the fruits of our labors. The four killed so much fowl that with a little help served the company about a week. Among other recreations were exercises with our arms. Many of the Indians came amongst us and among them their greatest king Massasoit with some ninety men, whom we for three days feasted and entertained. They went out and killed five deer, which they brought in and bestowed on our governor, upon the captains and others."

So we get a good idea of the hospitality offered in those days. We learn, too, from Governor Bradford, that wild turkeys were plentiful, so we feel a reasonable assurance that the turkey has a long and ancient lineage and prestige not to be usurped by any other bird on our Thanksgiving day platter.

Only fifty-five English speaking people sat down to the first Thanksgiving feast, but the addition of the Indians made a goodly company for whom the poor, lonely and homesick women prepared the dinner. There were only four of them, with one servant "and

a few young maidens." There is no record to be found of any religious worship during this week of feasting.

In 1628 the second Thanksgiving day was ordered and observed by the Pilgrim fathers. Early Thanksgivings are not always celebrated in November nor upon Thursday, and it is not until 1677 that we find the first printed Thanksgiving proclamation, now owned by the Massachusetts Historical society. It is interesting to note that since 1862 the president of the United States has set the last Thursday in November to be observed as a day of thanksgiving. And harking back to Pilgrim days, what a vast difference. Compare the harvest then and the harvest now. Whether our forefathers were ever actually reduced to the traditional five grains of corn each, is a fact not decided by history, but it is true that they returned thanks for the most meager fare and endured the most grinding hardships without a murmur. Like our forbears we make of the day a great time for feasting and games and not so much of church going. It is a day for family reunions and a day of abundant opportunity for making a cause of Thanksgiving in the "other fellow's" heart.

Happy Thanksgiving Custom.

A woman who has an almost old-fashioned faith in Providence keeps what she calls her "thank offering box." Into this goes through the year, from one Thanksgiving to the middle of the following November, a sum of money for every accident escaped, calamity averted or special joy.

These offerings are not confined to her own escapes but each time some member of her family bobs up from some threatened woe into the box goes the money offering of thanks.

Not the same amount is given each time, and rarely large sums, for the woman is not rich, but a nice little sum is realized.

This is devoted to giving some one a happy Thanksgiving day. It does not always go into regular channels. As the woman says--the poor and hospitals are usually well cared for in holiday seasons.

Some Appropriate Thoughts.

The general idea is that when we have an abundance of material goods we should be thankful. Of course, the converse is equally true. And as this is a matter of interpretation for each individual, and as he sees many of his fellows who have prospered better than he, it disinclines him to give thanks. Another theory is that although we have meager possessions others have less, therefore we should

be unthankful. This is a mighty mean way to do. It's one way of crowing over your unfortunate neighbor, and is the quintessence of littleness. Another way is to thank God that your neighbors are no better off than yourself. This was the case of the old lady when the frost caught her garden truck. Still another is to take advantage of your neighbor and then return thanks that you are self-made and successful. And yet another way is to do your neighbor ere he does you and then give thanks, as David Harum would say. And there are those who profess thankfulness because matters might be worse. And that brings up the query whether matters ever are so bad but that they might not be worse. If not, then one might find an endless chain of thanksgiving if one could really be thankful to a being who would so dispose or order events as to produce so much misery. All these notions or conceits are more or less crooked.

For the Blessings Bestowed.

Thankfulness makes the ordinary and simple gifts of God shine with a morning luster, and exudes the rarest perfume. There are two ways to get rich--one is to increase the number of our dollars, the other is to increase the value of the few dollars we already have. Thankfulness raises the blessings we already have to higher degrees of worth, and thereby enriches us. If thankfulness does not create new roses, it paints a finer hue on those we have; if it does not load our table, it puts a delicious sweetness in our simple fare; if it does not clothe our bodies in costly raiment, it lends a sweetness of behavior to our bodies, so that we do not need such raiment to make us attractive. All other beautiful graces of Christian character are lacking in luster without the shining grace of gratitude to God for his abundant mercies and unceasing loving kindness to the children of men.

To the Discontented.

Let's be thankful, though care may be sent us to bear. For only the foolish may never know That trouble still breeds Wherever hope leads-- That the flowers of joy are watered By the cleansing tears of woe.

Let's be thankful, though still There is many an ill. That we long to have strength to clear away. For contentment is shown By the foolish alone. By the weak who are merely waiting To return to their mother clay.

—S. E. KISER.